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# Halal Tourism Village-Based Community Development: Concept and Implementation in Indonesia and Thailand

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**ABSTRACT**
Halal tourism has been developed by countries with both majority and minority Muslim populations, such as Indonesia, where Muslims form the majority, and Thailand, where Muslims are a minority; both countries have nonetheless made efforts to develop halal tourism. This study aims to describe the concept, model, and application of community development based on halal tourism villages in Indonesia and Thailand, and specifically addresses the following research questions: (1) how is the concept of a halal tourism village formulated; (2) what models underlie the development of a halal tourism village; and (3) how is the concept of a halal tourism village applied sustainably in both countries. This qualitative research used interactive analysis techniques on data collected through observation and interviews that had been verified for validity. The findings show that community development based on halal tourism villages encompasses concept, model, and application dimensions. The concept of halal tourism is to provide various Muslim-friendly facilities, not by changing tourist destinations, but through adjustments in service. The development model of a halal tourism village consists of tourism villages based on culture, nature, and crafts. The application of the sustainable concept of a halal tourism village involves government stakeholders and Islamic institutions.

**Keywords:**
Community Development, Halal Tourism Village, Indonesia and Thailand

## Introduction

Indonesia is the country with the largest Muslim population in the world. It shows that Indonesia has a large halal market share and has the opportunity to become a leader in halal tourism on the world stage. Halal tourism in Indonesia began to get serious attention in 2013 through the Ministry of Tourism and Creative Economy of the Republic of Indonesia (commonly known as the Ministry of Tourism, abbreviated as Kemenpar). The Ministry of Tourism is a state institution currently the leading sector for developing the halal tourism industry in Indonesia. In its efforts, the Ministry of Tourism of the Republic of Indonesia has built a team to accelerate halal tourism and proliferate it in 13 provinces into national halal destinations, namely Aceh, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, Central Java, Yogyakarta, East Java, NTB, South Sulawesi, and Bali (Andriani et al., 2015).

After the Ministry of Tourism accelerated halal tourism and designated 13 provinces as halal tourist destinations in Indonesia, Indonesia's Muslim tourism expenditure reached $9.7 billion per year (Mohamed Elias et al., 2016). External demand for Indonesia's tourism sector is also increasing (Breuer, Guajardo, and Kinda, 2018). In the international arena, Indonesia achieved the fourth position in the "Top 10 Halal Travel" (Pamukçu and Arpacı, 2016), which pays attention to the halal tourism sector in its economic development (Turner, 2017). Indonesia realizes its potential as a top destination for Muslim tourists; it is supported by substantial efforts

to develop halal tourism, reflected in a high ecosystem score and a substantial increase in media discussions about halal tourism (Economic Research Department, 2014) due to the behavior of seeking information through the media among Muslim families also influences travel decisions (Yusoff and Adzharuddin, 2017). In 2019, the Global Muslim Travel Index (GMTI) established Indonesia as the world's best halal tourism destination (I Gusti Ayu Dewi Hendriyani, 2022).

It is similar to the halal tourism sector carried out in Thailand. According to the World Economic Forum, Thailand has the best tourism industry in Southeast Asia. Based on data from the World Travel & Tourism Council (WTTC), almost 30 million foreign tourists came to Thailand in 2015, and it continued to increase to 32 million people in 2016 (Windratie, 2016). The number of tourists visiting Thailand increased by 7 percent from 29.88 million people who visited in 2015 (Index Mundi, 2019).

To promote halal products and services to Muslim tourists, Thailand launched a branding concept called "Thailand Halal Diamond". Through this concept, Thailand's halal tourism will be marketed (Rasyid, 2018). It is necessary because Thailand is a country with a Buddhist majority, and there is a track record of disharmonious relations with the Muslim population in Pattani, Southern Thailand, thus creating political instability and also the intersection between the Thai government and the Muslim community (Thailand Government tt). Thailand is also quite famous as a destination country for sex tourism from an international view. It is also a severe case for the Thai government because it creates a negative impression of Thailand in the international world. Thailand attempts to change the negative impression of sex tourism into halal tourism (Dwijayadi, 2017).

Previous studies on halal tourism have generally examined the concept and development of halal tourism within a single-country context, focusing either on Muslim-majority settings such as Indonesia or on Muslim-minority settings such as Thailand, without systematically comparing how the concept of a halal tourism village is formulated and implemented across the two contexts. Studies that specifically address halal tourism villages, as distinct from halal tourism in general, also remain limited, particularly regarding community-based development models that integrate village typologies (culture, nature, and crafts) with sharia-compliant service standards. This gap points to the need for a comparative study examining how halal tourism village concepts are constructed and applied in countries with differing Muslim population compositions. The novelty of this study lies in its comparative analysis of the concept, model, and application of halal tourism village-based community development in Indonesia, a Muslim-majority country, and Thailand, a Muslim-minority country, a comparison that has not been extensively explored in prior literature.

Based on this research background, "Halal Tourism Village-Based Community Development: Concept and Implementation in Indonesia and Thailand" is significant to be carried out and has strategic value in exploring and finding the right concept of halal tourism in rural areas through Halal Tourism Villages in Indonesia and Thailand.

## Methods

This research was descriptive qualitative research. The qualitative research aimed to answer research questions through formal and argumentative thinking (Azwar, 2007). This research was called descriptive because it sought to provide solutions to the problems studied based on data through data presentation, data analysis, and data interpretation (Abu and Narbuko, 2005:44). It described the research data obtained and analyzed them to get valid and accurate conclusions (Moleong, 2007).

This research aimed to analyze and describe the phenomena of Halal Tourism Villages in Indonesia and Thailand, starting from management, village government support, and the surrounding community support. Then, researchers attempt to explain it according to various phenomena, conditions, situations, and social realities of Halal Tourism Villages in Indonesia and Thailand.

## Results and Discussions

### Halal Tourism Village

#### 1. Halal Tourism Village Concept

The term village can normatively be described as "*qaryah*", which means gathering or association. It is called *"qaryah"* because there is a gathering of people in a certain location. The word *"qaryah"* is mentioned 29 times (Baqi and Fuad, 1981). In a social sense, a village is a concept that refers to a group of individuals (people) who live somewhere outside the urban area and interact with each other between individuals and other individuals. Family ties, *ukhuwah*, and psychological ties are the basis of community social relations in the village (Eka, 2013).

The concept of halal tourism is an actualization of the Islamic concept, i.e., the value of halal and haram is the main benchmark. The concept of halal tourism is a necessity. Halal tourism is a tourism activity that emphasizes the material and methods of handling halal based on sharia (Cholis, Hakim, and Pangestuti, 2019).

#### 2. Characteristics of Halal Tourism Village

Halal tourism can only complement existing conventional tourism; halal tourism is a kind of alternative for Islamic tourists who want to meet both tourist and spiritual needs. Halal tourism is not only for Muslim tourists; non-Muslim tourists are also allowed to enjoy halal tourism. In the context of the development of halal tourism, it can be seen that halal tourism cannot be separated from religious tourism, sharia tourism, and then into halal tourism.

Ngatawi Al-Zastrow summarized some definitions of halal tourism and the differences between conventional, religious, and halal tourism (Ngatawi, 2006).

| No. | Comparison Items | Conventional | Religion | Halal Tourism |
|---|---|---|---|---|
| 1 | Object | Nature, Culture, Heritage, Culinary | Places of worship, Historical relics | All |
| 2 | Purpose | Entertainment | Improving spirituality | Increase religiosity in an entertaining way |
| 3 | Target | Touching satisfaction and pleasure with lustful dimensions, merely for entertainment. | The spiritual aspect that can nourish the soul, solely seeking inner peace | Fulfilling desires and awareness and fostering religious awareness |
| 4 | Guide | Understanding and mastering information so that it can attract tourists to the attraction | Mastering the history of figures and locations that become tourist attractions | Making tourists interested in objects and arousing tourists, able to explain the function and role of sharia in shaping happiness and inner |

| | | | | |
|---|---|---|---|---|
| | | | | satisfaction in human life. |
| 5 | Facilities of Worship | Complementary Only | Complementary Only | Being a part that blends with tourism objects, worship rituals become entertainment packages |
| 6 | Itinerary | Ignoring time | Care about travel time | Showing-time |

**Concept and Implementation of Halal Tourism in Indonesia and Thailand**

**1. Halal Tourism Potential in Indonesia**

Indonesia has the largest Muslim population (88%), and 12.7% of Muslims worldwide are in Indonesia (Rakhmawati, Wibowo, and Amir, 2015). The development of halal tourism in the future is considered promising and has potential. Based on the research results conducted by Utomo in Chookaew, tourism potential is considered good, and tourists agree with the concept of halal tourism. In terms of concept, 48% of respondents agree with halal tourism. Regarding needs, 68% of respondents emphasized that halal tourism has a high urgency in its implementation. Meanwhile, on suitability, 60% of respondents agree that halal tourism is in line with the conditions of the Indonesian people (Sureerat et al., 2015).

The Ministry of Tourism (2015), in its report, noted that 13 provinces are ready to become halal tourist destinations, i.e., Aceh, Banten, West Sumatra, Riau, Lampung, DKI Jakarta, West Java, Yogyakarta, East Java, South Sulawesi, Central Java, West Nusa Tenggara (NTB), and Bali. Heretofore, Indonesia's Ministry of Tourism has developed and promoted service businesses in the field of hospitality, restaurants, travel agencies, and spas in 12 Islamic tourist destinations. The development was carried out in several cities, i.e., Aceh, West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, Central Java, Semarang, East Java, NTB, and Sulawesi (Pratiwi et al., 2018).

The halal tourism market is one of the fastest contributors to the growth of the tourism segment. Projections 2019 of halal tourism contribution are targeted to contribute 35% or $300 million to the global economic sector (Mastercard-Crecentratingb, 2019). Indonesia has also won the "*World's Best Halal Travel Destination*" award by GMTI 2019. Meanwhile, the Indonesian regional destination that won the "*Best Halal Travel Destination*" award according to the Indonesia Muslim Travel Index 2019 is Lombok. Data on sharia tourism in Indonesia started in 2013, namely 37 new certified sharia hotels and as many as 150 hotels towards sharia operations. Likewise with restaurants, out of 2,916 restaurants, only 303 are halal-certified. A total of 1,800 are preparing themselves as halal restaurants. While a place of relaxation, SPA is now only three units. A total of 29 are in the process of obtaining certificates (Andriani et al., 2015).

**2. Development of Halal Tourism in Indonesia with the Concept of Smart Tourism**

Awwal and Rini explained that the GMTI standardization must be met in halal tourism, including family-friendly destinations, Muslim-friendly services and facilities, and halal awareness and destination marketing (Awwal and Rini, 2019). Meanwhile, in the concept of smart tourism, the dimensions that must be built are informativity, accessibility, interactivity, and personalization (Lee et al., 2017).

Therefore, the development of halal tourism in Indonesia can be applied as follows:

1) Development of Muslim-friendly services, and facilities, with the provision of places of worship not far from the destination, food and beverages labeled halal, toilets with clean

water, services and facilities to support the month of Ramadan, Tours, and Travel that make tour packages that do not clash with prayer times, and the provision of Sharia hotels.

2) Development of halal awareness and destination marketing, with halal certification from MUI for each standardization of facilities to create a sense of security, comfort, and hygiene in consuming services or tourist goods.

Furthermore, the concept of Smart Tourism that can be applied to support the development of halal tourism in Indonesia includes the following: 1) building an element of *informativeness* by conveying information provided through technology and utilizing Big Data; aims to beneficial for Muslim tourists, trusted and valuable for Muslim tourists before and during a trip to halal tourist destinations; 2) building an element of accessibility by providing easy access given to Muslim tourists who use technology while traveling in halal destinations; 3) building an element of interactivity by establishing interactions with Muslim tourists on one of the platforms that are useful to become a Muslim Tourists Information Center to build feedback in the form of critical reviews and suggestions or other things; 4) building an element of personalization by providing freedom for Muslim tourists to provide constructive comments for the manager of halal tourist destinations to fix its weakness.

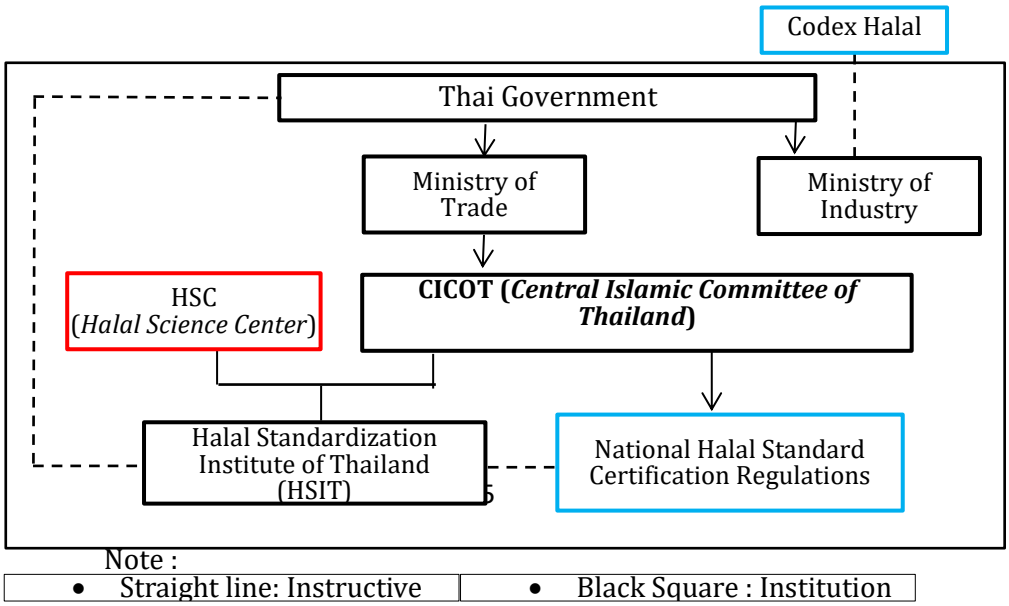
### 3. Development of Halal Tourism in Thailand

To develop the potential of halal tourism, Thailand then established a *Halal Science Center* at Chulalongkorn University, which aims to be a research place with specifications in the field of halal food founded by Dr. Winai Dahlan, who is KH's grandson. Ahmad Dahlan. Through consumer protection considerations, in 1995, Dr. Winai Dahlan operated a halal science laboratory at the Faculty of Health Sciences, Chulalongkorn University (Pratiwi, 2016).

In 1996, CICOT registered its halal logo with the Ministry of Trade based on the regulations of product logos usage. One year later, in 1997, CICOT was legally recognized as the halal affairs authority. In 1998, the Ministry of Industry of Thailand adopted the Halal Codex standard as a national halal standard (52) after the establishment of the Codex Alimentarius Commission regarding the rules or procedures for halal products contained in CAC/GL 24-1997 on *General Guidelines for the use of the Halal Term* (Commission, 1997).

The recommendations include food commodities, additives, and contaminants provisions, maximum limits on pesticide and veterinary drug residues, certification and inspection procedures, and analysis and sampling methods (FAO n.d.). While the halal Codex, the national halal standard, is a food product that is permitted according to Islamic law, namely the processing stage, the ingredients used, and the tools or facilities used must be in line with Islamic law, e.g., as in the ingredients, tools or facilities used do not contain pigs (Commission, 1997).

Scheme 1. The mechanism for Developing Halal Tourism in the Industrial Sector



In 2001, CICOT created a national standard of halal certification regulation. Then, the Thai government proposed a strategic plan for a halal food center in southern Thailand in 2002. Continued in 2003, the Thai government provided financial support to develop a Halal-HACCP (*Hazard Analysis Critical Control Point*) system. HACCP is a quality assurance based on awareness or passion that hazards can arise at various points or stages of production. However, control can be carried out to control these hazards (Konsultan, n.d.).

Moreover, in 2003, the Thai government sponsored the establishment of the *Halal Standard Institute of Thailand* (HSIT) under the *Central Islamic Committee of Thailand* (CICOT) and the *Halal Science Center* (HSC). Until 2009, CICOT issued Halal Affairs Management Regulations, testing and monitoring the quality of halal products and the use of halal logos (Commission, 1997).

**Community Development of Halal Tourism Village in Indonesia and Thailand**

**1. Development of Halal Tourism in Thailand**

The efforts made by the Thai state to promote halal tourism in its country are in various ways:

a. Thailand Diamond Halal

The Thai government, to meet the need for the halal industry, launched Thailand Diamond Halal. It is a brand concept that markets all halal products and services sourced from Thailand, including halal tourism and medical tourism. Halal medical tourism is a medical device, and the medicines used do not contain pigs (IMTJ Team, 2015). The brand was launched in December 2014 at the Bangkok Convention Centre, Centara Grand Hotel (Central World), at an event titled "Thailand Halal Assembly 2014" (Natsarut Masae, 2014).

The Thai government is also developing halal study centers such as the Halal Standart Institute of Thailand and the Halal Science Center. It makes the government optimistic about the five-year program strategy plan, where Thailand will become one of the top five exporting countries for halal products in 2020. Moreover, in 2014 Thailand already had 120 thousand halal-certified export products. With this note, Thailand became the country with the largest export of halal products in ASEAN. Halal products targeted by Thailand include chemical products, food, home appliances, cosmetics, garments, and medical devices. In line with this plan, the Thai government has the vision to become the world's halal kitchen (Pratiwi, 2016).

b. Halal Restaurant

When visiting a country with a majority non-Muslim population, it is quite difficult for Muslim tourists to find halal food. Muslim tourists tend to feel worried if the food listed does not have a halal label. To meet the needs of Muslim tourists visiting Thailand, when landing at Suvarnabhumi Airport, tourists can find halal food at A Li Me Kiao, located in front of Sor Sumali Mansion, which serves Thai specialties. In addition to Suvarnabhumi Airport, several areas of this restaurant offer halal cuisine, including:

1) Bangkok

In shopping centers, tourists are quite easy to find halal food, as in MBK Center; there is Ali's Indian Arabic & Sultan Thai Cuisine located on the 5th Floor. In addition, there is Indonesian Food by Jimbaran Bali on the 5th Floor, which also serves Indonesian specialties.

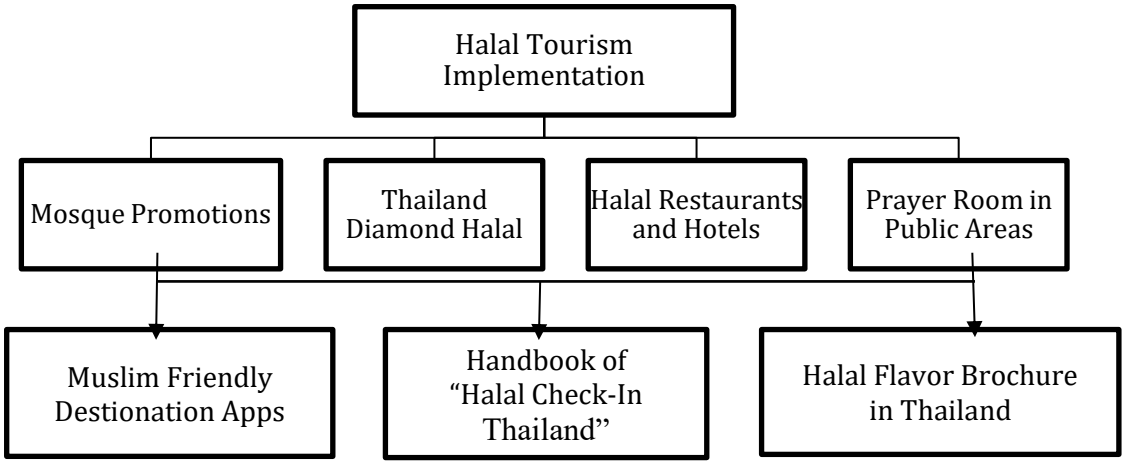
In the center of Bangkok, precisely in Pratunam, there is also a halal restaurant called Al-Sana Pakistani Halal Restaurant. The restaurant, founded in 1988, is located next to Biyoke Sky Hotel, precisely at Soi 13 Phetchaburi, Khwaeng Thanon Phaya Thai, Khet Ratchathewi, Krung Thep Maha Nakhon, 10400. AlSana Pakistani Halal Restaurant provides Pakistani, Indian, Arabic, Malaysian, Sri Lankan, and Thai food (Al Sana n.d.).

2) Chiang Mai

Some of the halal restaurant locations in Chiang Mai include, tourists may try Al-Reem Restaurant, located at 164/18 Charoen Prathet Road, Chang Khlan, Mueang, Chiang Mai, which is famous for chicken biryani, and Lebanese chicken makloune. Additionally, you can also try Bismillah Restaurant, which is located at 175/1 Charoen Prathet Road, Chang Khlan, Mueang, Chiang Mai.

In Chiang Mai, there is a place called Hilal Street; it used to be called Chaunparated 1 Alley Road, but now it is more because of Hilal Street by the Muslim Community in Thailand. The not-so-long journey became the center of Muslim trade in Chiang Mai. There are many restaurants, culinary carts, and tents to snack shops. One of the most visited restaurants is Khao Soi Muslim Restaurant (Adiakurnia, 2018).

Scheme 2. Implementation of Halal Tourism in Thailand




## 2. Development of Halal Tourism in Indonesia

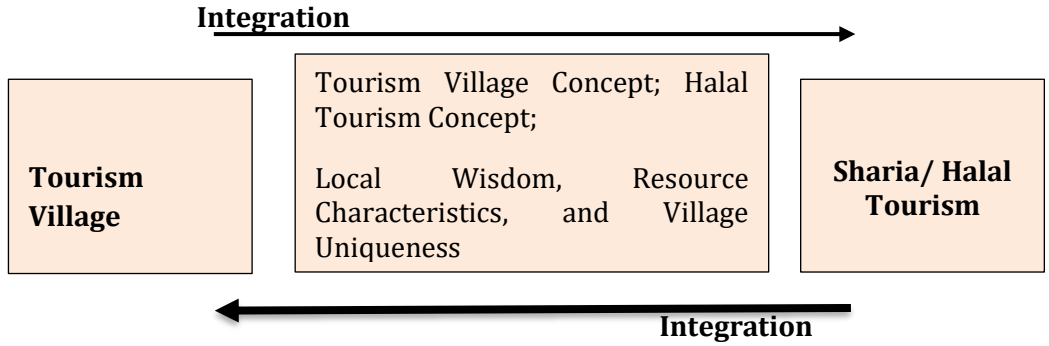
The typology of tourist villages is fundamentally based on their characteristics of resources and their uniqueness, and can be grouped into four categories:

a) Tourism villages are based on the uniqueness of local cultural resources (traditional traditions of community life, cultural artifacts, etc.) as the main tourist attraction, i.e., rural areas with the uniqueness of various elements of traditional traditions and peculiarities of people's daily life that are inherent as a form of culture of rural communities, both related to livelihood, religion, and other forms of activities.

b) Tourism villages based on the uniqueness of creative economic activities (handicraft industry, etc.) as the main tourist attraction, i.e., rural areas that have uniqueness and attractiveness as tourist destinations through the uniqueness of creative economy activities that grow and develop from the household industry activities of local people, both in the form of crafts and distinctive arts activities (Widiastuti and Nurhayati, 2019).

The sharia tourism village or Halal Tourism Village is a thought or idea about the integration between tourism villages, sharia tourism and local wisdom, resource characteristics, and uniqueness owned by certain villages. This concept of integration of thought can be described in the following figure (Adinugraha, Sartika, and Kadarningsih, 2018).

Scheme 4. Integration between Tourism Villages, Sharia Tourism, and Local Wisdom




Based on the new paradigm in tourism development, the urgency of the human resources aspect as a tourist or host becomes highly relevant to support the successful management of tourist destinations (in this case, Halal Tourism Village).

The development of DWH becomes very strategic, considering that its development is based on nature, local wisdom (*'urf*), and local human resources. The relationship of local wisdom (*'urf*) in the tourism sector is an activity carried out by local communities to answer various problems in meeting their living needs, e.g., in people who live in the North Toraja tourist attraction area. Local wisdom is embodied in the form of myths, legends, customs, traditions, beliefs, and reliefs made by Tongkonan traditional houses, coffins, woven fabrics, and other social organizations. They can be used as a source of income if packaged with "tourist villages". Therefore, it makes the exploration and development of tourist villages produce quality tourism products that are packaged *shariah-packaged* and carried out under local socio-cultural conditions (*'urf*) that can be accessed easily because they are supported by adequate infrastructure (Priyadi, 2016).

The development of the halal industry in Indonesia has also received support from the MUI, as evidenced by the holding of the Halal Fair Area Festival at Plaza Semanggi as one of the efforts in realizing the city of Jakarta as a halal tourist destination on June 9–18, 2017. Even recently, support from Islamic financial institutions has begun to arrive; e.g., Bank BNI Syariah is currently targeting the development of tourist villages in collaboration with universities in Java. It was conveyed by Abdullah Firman Wibowo (President Director of BNI Syariah), who assessed that Indonesia has great potential in the development of the halal industry; one of which is halal tourism. More specifically, BNI Syariah wants to build a Halal Tourism Village by developing the culture of the surrounding community. Currently, his party is exploring cooperation with Gadjah Mada University (UGM) and Malang Islamic University to develop "Hasanah Tourism Village".

Through this "Hasanah Tourism Village" program, BNI Syariah will survey several university-assisted villages that can be developed into "Halal Tourism Village".

## Conclusion

Based on the research results and analysis of the development of Halal Tourism Village, the conclusions are:

The concept of Halal Tourism Village is based on the halal industry that provides various facilities that are friendly to Muslims. Not changing tourist destinations but in its service accommodating the needs of Muslim tourists who are halal.

Tourism village development model, namely: 1) tourism villages based on cultural attractions (local customs), e.g., Panglipuran, Tanganan (Bali); 2) tourism villages based on natural attractions (mountains, coastal/ fishermen, agro, etc.); 3) tourism villages based on craft attractions (pottery, wicker, wood, etc.); 4) Semaru Village (Lombok), Nongsa Pantai (Batam); and 5) other attraction-based tourism villages.

The application of the Halal Tourism Village concept, which provides halal places and facilities in tourist attractions and tourist transportation, is carried out sustainably and involves government stakeholders and Islamic institutions such as the Amil Zakat Institution.

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